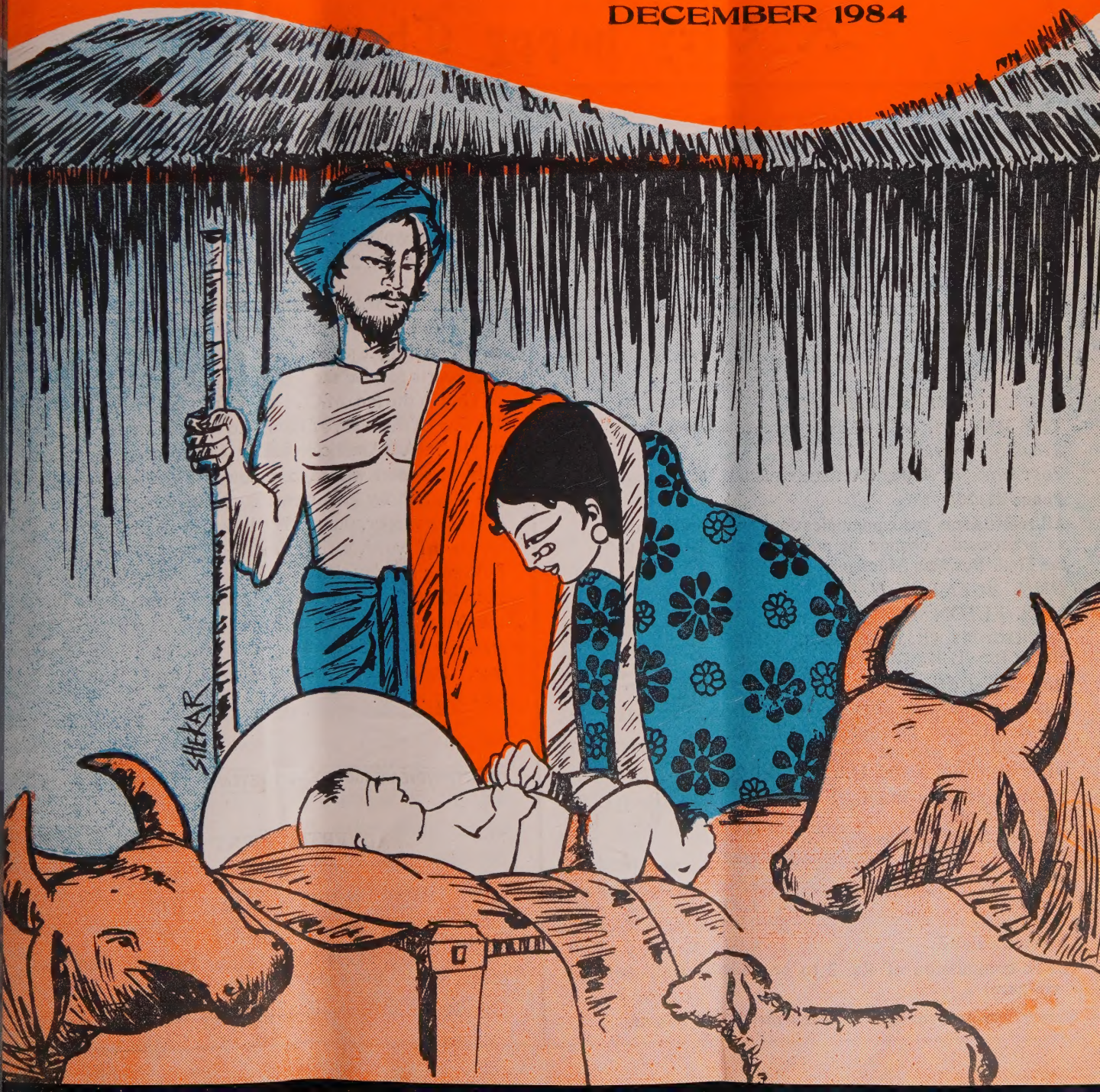




The South India CHURCHMAN

The Magazine of the Church of South India

DECEMBER 1984



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Opinions expressed by contributors do not commit the C.S.I.

We wish You all A Very happy Christmas !

The South India CHURCHMAN

The Magazine of the Church of South India
DECEMBER 1984

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25 Years Ago

'The people that walked in darkness have seen a great light.' Isa. 9 : 2.

It is altogether appropriate that Christmas should be celebrated as a festival of lights. 'For it is the God who said, "Let light shine out of darkness" who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.' The earthly lights symbolise the fact of the birth of Him who said 'I am the light of the world'. An American family I have known, greeted the Advent season with a ceremony of lighting candles. On the first Sunday in Advent, as the members sat round the table for supper, the mother lit a candle, and after a short service of worship they ate their meal in its light. The following Sunday there were two candles alight and every succeeding Sunday one more candle added to the previous number till on Christmas Eve the whole room was flooded with the light of the numerous candles of the Christmas tree. Indeed the Light that lighteth every man has come into the world.

—Churchman 1957

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Peace on Earth



The quest for a just and lasting peace is something which occupies the heart and minds of men of good will everywhere. Never has this quest been more imperative than it is today. As we struggle with the problems of economic crisis, moral and ethical crisis we suddenly find ourselves at the threshold of the nuclear warfare. The fear of another war—this time a total annihilation—is so terrifying that everyone is baffled and greatly disturbed and pushed to a stormy circumstances, swirling and turbulent.

Where is the peace? Who gives peace to this world?

It is irony to see that the nations, particularly the so called super powers, which continually talk about peace are the ones which are running fast in the arms race, spending billions of dollars, astronomical figures. The only peace people know seems to be the peace of ignorance! They are at peace because they do not know what is happening around them. They are uninformed people and prefer to remain in their ignorance. Otherwise, every individual is a disturbed person.

Hostility piles up between nation and nation; labour and capital; class and class and caste and caste. The cost of bitterness and fear mounts daily and they are being reflected even in the individual life. Most of us have forgotten and neglected the truths which we learnt on our mother's laps—honesty, purity, unselfishness and love. We have forgotten yet another truth that when man listens, God speaks; when man obeys God acts; and when men change nations change. This truth, which is active in a 'minority', can be the solvent of whole country's problems. What we need at this hour of chaos and confusion is the return to spiritual re-armament. We must teach ourselves to apply the Christian standards

of honesty, purity and love and fulfil God's will. We must act before crisis ends in catastrophe. Peace is the assurance of freedom from personal anxiety, deliverance from perplexity of mind and the restfulness of being calm and quiet—the peace of mind. But today most of the discussions of peace are concerned only with political and military affairs. We fail to see the unrecognised common man behind these political and military masks who is denied even the peace of mind. Peace is for everyone. Whole mankind is longing for security and tranquillity. But—

Where is the peace? Who gives peace to the world?

To this world, which is at the verge of collapse comes the Christmas promise: Peace on Earth among men of good will. This is the peace given freely to all the people who dwell on earth. This is the peace which 'transcends all understanding'. This is the peace which is positive and authentic; it is the effect and reward of a love which has found its only true and enduring object and has overcome all inner unrest. The peace of God mobilizes, enables one to keep his equilibrium in the face of disturbing trends. He will be the master, never the victim of circumstances. He enjoys the genuine 'Peace of mind' of the Lord Jesus Christ. Such peace the world cannot give or it cannot take it away either. It is the legacy of those who take this promise of Christmas seriously. Church should be the main influencing force for the international concord and as St. Paul says its 'feet should be covered with the preparation of the Gospel of peace'.

—DASS BABU.

Ecumenical Church Leaders meet on the Sri Lanka Problem

BY DR. K. RAJARATNAM

'Being aware of the staggering magnitude of the problem of rehabilitation of half a million uprooted people from Sri Lanka with no respite in sight and of the continuous influx of these people in the wake of the mounting political tensions and atrocities... we call for immediate and urgent action from the Churches', opened a two-day ecumenical meeting of Bishops, church leaders, pastors, social workers, lay men and women and members of action groups who met at Dhyana Ashram, Madras, 17-18 October, 1984. The 110 people who met under the auspices of The Ecumenical Council for Repatriates and Refugees, (TECRAS) in a statement recognised that 'The Problems of the repatriates and refugees are complex and deep rooted. While on the one hand we are called on to provide an immediate sanctuary, giving them basic necessities for their immediate survival, we are also called on to think of long term programme for their integration into the society in which they seek refuge. We also recognise that the repatriate and refugee problem calls for courageous political involvement and action at all levels—local, national and international.'

In his key-note address, Fr. Thomas Joseph, challenged the assembled group with these words, 'Human rights are flagrantly violated. Men, women and children in their hundreds are today in great distress and they look to us for immediate help. There is great urgency for an effective response as they are totally stranded and confused. Will the churches and all her members come forward to give a lead to all people of goodwill in an action programme to assist these repatriates for their rehabilitation?' He cautioned that too often the Church is satisfied with its charitable works and does not go deeper into questions of human rights and justice:

'Today's world is characterised by an ever growing awareness of man's dignity and rights, and of the need for unity, solidarity and peace, and on the other hand we see frequent and open violations of fundamental rights of individuals, groups and whole nations. Unjust systems and structures keep vast masses of people in a state of subjection and exploitation. This state of things drives men to violent and destructive conflicts and even threatens to engulf the world in a global war.' He historically narrated the plight of the repatriates and refugees who are victims of injustice at every stage and urged action on behalf of these unfortunate displaced persons.

The heart-rending stories from repatriate settlements and refugee camps, poignantly reminded the assembled of the depth of the human tragedy of the racial conflicts that have raged over the Sri Lankan island for many years. The panel of speakers at this session on 'Sri Lanka Tamil Exodus—Challenge to India' were Prof. Suryanarayana of Madras University, Mr. R. R. Sivalingam, a repatriate, and Fr. Cyril, a refugee from Sri Lanka.

It was apt that this session was followed by a well-documented paper on the 'Challenge to the Indian Church' by Dr. K. Rajaratnam (Director, Centre for Research on New International Economic Order and Executive Secretary,

United Evangelical Lutheran Churches in India, Madras). After making a plea to the churches to shed their minority complex, he urged them to fearlessly involve in programmes of action to ameliorate the lot of suffering Sri Lankan Tamil repatriates and refugees. He said that the church has for too long used its minority position as an 'alibi for non-function'. The churches must recognise their strength of being a minority for, 'The true church is a minority. A Prophetic Church can only be a minority.' The church which serves the world as salt, leaven and the light of the world is a minority functionally. In other words—the nature and function of the church as prophet—salt, leaven—candle, a light fixed on the top of the mountain—to shed light in a dark wide world is structurally a minority. Commending the churches for their usual and immediate response to the refugee problem, he added that, 'The Church's response has been, however, simple. The refugees were provided immediate relief, in terms of food, clothing and temporary shelter and serious efforts were made to rehabilitate them. It did not raise questions as to why they were driven out, that is, the fundamental question of the human rights was not raised.' He called on the meeting to 'recognise that the problem of both the refugees and repatriates as we find it today is not just the result of an emotional reaction of the hurt ethnic pride. The problem has deeper roots in the political and economic interests of those who engineered and nurtured this crisis.'

In groups, the participants discussed future programme directions for the church in general and for TECRAS in particular. At the local level it was an education oriented programme that was charted out to instill in the minds of Indian people the rights of refugees and repatriates to be rehabilitated and integrated into the life of the Indian society. The Sri Lankan displaced should also be given legal and vocational training. At the national level, it was resolved that national bodies of churches (CBCI, NCCI) should be urged to sensitize public opinion and influence government and non-government agencies to expedite action on behalf of refugees and repatriates. It was also resolved to present a memorandum to the Prime Minister expressing the churches' concern for this problem. A specific resolution urges the Indian Government to consider according political Asylum and Refugee status to these who seek the same fleeing from Sri Lanka. It was decided to constitute a national forum for Sri Lanka issues and to observe the last Sunday in October every year as Sri Lankan Refugees Sunday. A Centre for Research, documentation and communication in relation to Sri Lankan refugees and repatriates was mooted.

At an International level, it was decided to urge church bodies and other (The World Council of Churches, the Vatican, the Lutheran World Federation, Methodist's Conference, Baptists Alliance, World YWCA and YMCA, Amnesty International and UNO) to call on the nations of the world to exert political and economic pressure over the Sri Lankan Government to promote a peaceful solution to the problem. It was also resolved that a message of concern will be sent to the Sri Lankan Govern-

ment on the occasion of the all party Round Table Conference which meets on November 15, 1984.

The meeting of church leaders was preceded by a two-day workshop, where people involved in direct action with refugees and repatriates came together to share their strengths and weaknesses and draw inspiration from each other. A number of refugees and repatriates discussed their problems with the present programmes of action. The need for a committee of experts to come together and suggest scientific alternates to the Government schemes was emphasised.

At a specially organised public meeting, Justice V. R. Krishna Iyer, former Supreme Court Judge, appealed to the Conference to urge the Christians in Sri Lanka to speak out against 'the butchery of human rights'. He suggested that pressure must be exerted on the Sri Lankan Government to take a humanistic approach to the issue. Rt. Rev. R. Arulappa, Archbishop of Madras, and Rev. M. Azariah, General Secretary, CSI reiterated the call for church and community action for and on behalf of victims of Human Rights Violations in Sri Lanka.

TECRAS, which is a uniquely ecumenical council newly set up for the purpose of action, responding to the needs of the Sri Lankan repatriates and refugee situation, has been urged to continue its task of disseminating information and working with the various groups/agencies working for repatriates and refugees. TECRAS which has brought together the Catholic Bishop's Conference of Tamil Nadu and the Tamil Nadu Christian Council, has decided to extend its work to make this issue more of a national and international concern. It was resolved that TECRAS will be the contact agency for International Church bodies and the Government.

To conclude in the words of the statement adopted by the Conference, 'Aware of our own limitations, we embrace the Sri Lankan repatriates and refugees in Christ's suffering love and pledge our co-operation to put our shoulders together to work towards their integration into the mainstream of the nation, hence we pledge our solidarity as a Christian Body towards the process for receiving, healing, curing and strengthening the Sri Lankan repatriates and refugees in India, directed ultimately towards the establishment of peace, justice and love.'

Indira—Triumph To Tragedy

BISHOP SUNDAR CLARKE, *Madras*
Deputy Moderator, C.S.I.

First Impressions

Piercing steel would hurt but bullets from a gun seem to hurt more. On the 31st of October India faced one of its grimmest daze. Cruel bullets went through, still more cruel hearts shot through, and sombre and dark clouds hung over the country resulting in torrential tears and also in a few cases who succumbed to heart attacks. These were the first impressions—perhaps so full of sorrow, so full of emotions and mental agony, leaving every heart to melt like wax. It was admiration, adoration and respect for one of the noble daughters of India.

Reflections

As moments have gone by the country begins to reflect, look back into the years gone by, see a heroine on the political stage, see a noble and admirable citizen of the world. Perhaps Indira's life has proved beyond doubt that no longer can we speak of women as the weaker sex.

Her early life was a loom into which was woven the fabric of integrity, indomitable courage, concern and hard work. The weaving master who trained her into this fabric of existence was her Father.

Having learnt much, she developed more. She had brilliance in her, she had foresight in her, she was a visionary for India and a missionary of the non-aligned movement. Her progressiveness was not only in space technology, modern technology, scientific progress, it was from the higher intellectual strata to the lowest economic group. Her concern ranged from the rich to the poor, from the educated to the uneducated, from the urban to the rural, from man to woman. It was a progressive process of development, not only for the wholeness of the human personality but for the wholeness of our country.

Resolutions

Death of a leader of this stature, shall we panic? Shall we despair? Shall we harbour bitterness and enmity against a community? No. That would not be in the spirit of Mrs. Indira Gandhi. We need to progress as she progressed. We need to work with the new Prime Minister offering him our prayerful support for continuing largest democracy in the world had matured for 37 years and we are now grown ups in democracy. Let us prove to be so. We cannot be childish. We should not retaliate. We cannot afford to be negative. Evil must be turned to good, the negative must be made positive, our weakness must be turned to strength. United we stand, divided we fall!

The teachings of the Bible gives us certain cliches to cling on to—'Let us rise up and build'—Nehemiah—'Let us behold a new Jerusalem'—'Let us dream dreams and see visions'. This would be the scriptural teachings that Indira would remind us of.

The Christian community will also have to resolve to be a healing and reconciling community. There may be tensions, frenzied anger may take time to cool off, heat may erupt. The Christian community and the Church will have the role of being a reconciling community, the Church will need to be the healing Church, Christians will have to practice and also propagate the teachings of Christ. 'If a man smites thee on thy right cheek, show him the other'. With this spirit of Christ likeness, we will have to inculcate principles of love, healing and reconciliation.

We are a matured nation, we have a future. May God help us to make our contribution for the development of a better India.

This is Eternal Life

BY

THE REV. DR. S. J. SAMARTHA,* Bangalore

'And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou has sent'

—John 17 : 3

The fourth gospel is strikingly different from the first three. Here there is no Christmas Story with the manger, the shepherds and the angels, no sermon on the mount, no mention of the Kingdom of God, no formal institution of the Lord's supper. Perhaps, the author took all these for granted. He had kept the words and deeds of Jesus in his heart for many long years, and now, maybe towards the end of his life, in his mature years, has produced a different kind of work which can best be described as a theological *meditation*.

It is remarkable that this text, one of the most theological texts in the Bible, is not a section of a theological discourse, but is spoken as part of a prayer. It is a prayer for his disciples and the world. It begins with glory, affirms eternal life, moves on to knowledge and truth, speaks of unity, and ends up in love. '...that the love with which thou hast loved me may be in them, and I in them' (John 17 : 26). The mood of this text which connects knowledge with eternal life is unmistakably the mood of *prayer*.

There is a further point we need to note in the beginning. Scholars are not too sure about the sequence of these chapters. But as it is, it indicates a certain flow of events. In the 16th chapter Jesus speaks of leaving his disciples and going to the Father. This verse before us about eternal life comes in the 17th chapter. And immediately afterwards in the 18th chapter we see Jesus taking His disciples to Gethsemane. 'When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered' (John 18 : 1). That is a striking sequence of happenings. His glory (*doxa*) is connected with suffering and death. This means that the road to the knowledge of the true God and of his Son Jesus Christ passes through the garden of *Gethsemane*.

Although the focus of our meditation is on just one verse we should keep in mind the larger context of this chapter which is well known as the high priestly prayer of our Lord. In the first five verses he prays for himself suggesting that the hour of his glory is also the moment of his death (verses 1-5). Next, he prays for his disciples whom he was going to leave behind in the world (verses 6-19). He prays not just that they may be united, but also that they may fulfil their mission of representing Christ to the world. And finally, he prays for the Church universal, that 'they also may be in us' (verses 20-26). Christians are not the only citizens of God's *oikoumene*. On the road to the city of God there are other pilgrims too seeking the knowledge of the true God and eternal life.

There are two points in our text to which we need to open up our hearts and minds. One is the connection between the knowledge of God and the knowledge of Jesus Christ : 'to know thee as the only true God and thy Son Jesus Christ'. The other is about eternal life. The text does not say this knowledge of God leads to or is the way to eternal life. It says : to know thee as the only true God and thy Son Jesus Christ *is* eternal life.

The word 'God' in itself is an empty, meaningless term. It is a code word, a symbol, pointing to the Unknown, the Mysterious, the Infinite. The Rig Veda makes a reference to it by the Sanskrit word '*Tat*' : that One (X : 129). The Upanishad speaks of 'That by which everything is born, that through which everything that is born is sustained, that into which everything returns at the end—know that to be the Brahman' (*Taittiriya Upanishad*, III : 1). The Brahman too is a code word. So are 'the Everlasting God' (Genesis 21 : 33) and 'I am who I am' (Exodus 3 : 14). The entire religious history of humankind, is an attempt to know God, and to give him or her a *nāma* and a *rūpa*, a name and a form, so that we may be able to say : 'my God', 'our God', 'the living God'.

In this text Jesus speaks of God first, and only then, of himself. Since this is a prayer, surely he could not pray to himself. Prayer is waiting for some one who is there, but has not yet come, speaking to somebody who listens, but is not present. It is true that Jesus says, 'I and my Father are one' (John 10 : 30). But he also says, 'My Father is greater than I' (John 14 : 28). The New Testament writers are Christo-centric. But Christ himself is theo-centric. Without this sense of the priority of God, our life of worship and prayer would be impoverished, our theological thinking is likely to miss the Mystery of God, and our attitude to neighbours of other faiths who have given other *nāma* and other *rūpa* to God runs the risk of being narrow, exclusive and negative. To know God in the sense of recognising the Mystery of God is very necessary for us at this time when symbols seem to have lost their power to communicate. To know that God is unknowable is in itself a revelation of God.

'By what name shall I call upon you,
who are beyond all name !
From you proceeds all that is spoken :
but you are beyond all speech.

From you stems all that is thought,
but you are beyond all thought.
All things proclaim you, the mute
and those with power of speech.

All things join to celebrate you,
the unconscious and that which is conscious.
You are both all things and none,
not a part yet not the whole.

* The Rev. Dr. Samarttha, a presbyter of the Church of South India, is a consultant to the Christian Institute for the Study of Religion and Society and a Visiting Professor at the United Theological College, both at Bangalore, South India.

All names are given to you and yet
none can comprehend you.
How shall I name you then,
who are beyond all name.'

Most of you would probably guess that these words come from one of the Upanishads. But it is not so. They are from St. Gregory of Nazianus (329-387 AD), very much a Christian, who stood in awe before the Mystery of God.

Throughout this gospel the author does not use the word knowledge (*gnōsis*) in its noun form. He uses it always in its active verbal form, to know (*ginōskei*), the act of knowing. Eternal life is not knowledge *about* God, it is remembering (*anamnesis*), recollecting, recalling the acts of God in nature, in history, within the cave of the human heart. It is remembering what God has done not just in one tradition, the Judeo-Christian-Western tradition, but in all traditions, in all history, in the life of all people. Anything less than that would be untrue to God himself. We need to be sensitive to recognize the signs of God's presence and activity outside the gates of the Church as well.

It would be a mistake to think that in this prayer Jesus is speaking about theology, the knowledge of God. The emphasis is not on *knowledge* of God, but on the *truth* of God—'to know thee as the only true God'. What is important here is not truth *about* God, but that God *is* true. The truth of God does not exhaust the Mystery of God. It makes us humble before Him and grateful to Him for His mercy and loving kindness towards us in Jesus Christ. 'Dogmas are fences around a Mystery', wrote St. Augustine.

In the Bible God's truth is never presented as a set of propositions or a body of knowledge. *Emeth*, the Hebrew word, indicates that God is truthful, trustworthy, dependable as people gradually learn to know in their relationship to him. Even when Israel breaks the covenant, God remains faithful. He does not break it. His word remains true and everlasting, irrespective of changing circumstances. In the New Testament *aletheia* is truth as opposed to falsehood, the gradual unveiling of what is true in God's relationship with people as seen in Jesus Christ.

God *is* true is a proposition, God *becomes* true in our life is a witness based on experience. We know Jesus is true by following Jesus as the way. Mere shouting that Jesus is the Truth does not make him true to other people. In the Hindu tradition, *Jñāna* is never the end product of *tarka*. It is the fruit of *anubhava*. It is the result of *dṛiṣṭi*, the vision of God, which in spite of all *sādhana*, we ourselves cannot manufacture. We can only behold and receive the *darshana*.

There is a temptation here to which many Christians succumb. The temptation is to make God to whom our Lord addresses this prayer, the God who is mentioned prior to Jesus of Nazareth, as the only true God and the gods of our neighbours as false. Here is a recent quotation as an example. 'India is the tragic story of a vast nation left for centuries to the binding clutches of Satan. The striking existence of its 300 million gods is more than mind-boggling. It demonstrates that the people of India have been searching, that they need and want to know the true God. But the sad reality is that they have failed to find him. What is the reason for this despairing fact? ... India has failed to find God and we have failed to take Him there ...' (*Today's Mission*, Pasadena,

California, Mar./April, 1982, p. 4). One would have thought that such statements belonged to the remote colonial past, and is therefore jolted to note the aggressive intentions of some Christians threatening to take God to India and other places, where in their ignorance or blindness, they believe the true God to be absent and false gods reigning Supreme.

A more realistic appraisal of the text is this. Jesus Christ is here praying for himself, his disciples, and for the world. He is not working out a theology of religions. He was referring to 'the true God' because obviously, there were false gods present within the Judaism of his time. The struggle between the true God and false gods, between *Sat* and *asat*, between truth and distortions of truth, between theology and ideology disguised as theology, is going on within every religion, within every community, even within every human heart. We have no right to transform it into a struggle between Christianity as the true religion and other religions as false. Jesus Christ is God's gift to the world. We should not make him the tribal god of Christians. Those of us who are committed to Christ in this country, and our brothers and sisters from abroad who have accepted to be with us in our motherland as part of the body of Christ, should remember that Christ is our hope, not our possession.

Eternal life is not continuous or unending life. It is not life after death. It has nothing to do with the temperature of hell or the furniture of heaven. To live the kind of life Jesus is praying about here is to be rooted in the being of God. It is to be burning like the tip of a wick that is continuously immersed in oil.

The words '...and to know thy Son Jesus Christ' give this life an unmistakable Christian character. To know God as 'the only true God' is beyond us. All human apprehensions of truth are relative. It cannot be otherwise. We cannot grasp absolute truth unless it is relativised in history. That is what the words 'and thy Son Jesus Christ' affirm. He who has relativised himself in history for our sake does not demand that we absolutise him and become advocates of his supremacy. This is particularly true because the shadow of his impending death, which is his glory, is hovering over this chapter, excluding all triumphalism. Elsewhere in this gospel Jesus says, 'Believe in God, believe also in me' (John 14 : 1). Jesus Christ defines God for us; he does not confine him to Christians alone.

Knowledge, truth and life, or better still, to know, to be true, to live—these are the components of what Jesus Christ speaks of as eternal life here. This knowledge of the true God and of his Son Jesus Christ liberates us, purifies us, and endows us with power to live the kind of life Jesus demands of us in this world.

In all religions truth has a *liberating* function in life. For us Christians, as we come to know only God as true, and as we follow the way of Christ, life becomes free of all kinds of bondage. In place of *bhaya*, fear, God's hand in Christ assures us of *abhaya*, fearlessness. Christ removes false notions of God and destroys our ignorance. The experience of forgiveness and of being accepted by God in Christ helps us to break the hold of sin in our life. Jesus said, 'You shall know the truth and the truth shall make you free' (John 8 : 32).

Truth also has a *purifying* function in life. By removing feelings of defilement and anxiety about our worthiness,

(Contd. on p. 7)

'I am Among You as one Who Serves'

By

BISHOP H. S. THANARAJ* *Assistant Bishop, Madras*

Mark 10:45—'For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many'.

There is a church in PADI very near Madras, and it was dedicated by Bishop Leslie Newbigin. On the foundation stone of the church, the following words have been inscribed: 'I am among you as one who serves'. The motto of the United Theological College, Bangalore, is 'Not to be served, but to serve', and it is written in Greek, which reads *Ouk diakonee-theenai, alla diakoneesai*.

The Greek word for 'to serve' is 'diakonee'. The noun derived from this word is 'diakonia' which means ministry. Another noun is 'diakonos' which means Minister or Servant or Helper. From Diakonos, we get the English word Deacon. In Phil. 2:7, we read 'He took upon Him the form of a servant'. Here the Greek word used for servant is 'doulos' which means Slave or Servant.

We know the context of the words of Jesus—'The son of Man came not to be served but to serve'. James and John came to Jesus and asked for posts, positions, to sit one on His right hand and the other on His left, in His glory. Here we see the worldly ambition of the disciples. They wanted positions of distinction in the Kingdom of God. They were thinking of things in terms of personal distinction. The other ten disciples became indignant. Jesus called them to Him and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. But it shall not be so with you. Instead, whoever wants to become great among you, must be your servant. Whoever wants to be first must be slave of all'. If you wish to be great, be a servant. If you wish to be first of all be a slave. For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many. This is a revolutionary teaching. Here is the complete reversal of all the world's standards. Here a complete new set of values has been brought into life.

Example of our Lord

Service was the motto of our Lord. He served the people by word and deed. He served the people by preaching, teaching, healing, helping, comforting, caring, transforming, saving, warning and so on. He went to several villages by walk. He loved the rich and the poor. He helped the sinners, the destitutes, the oppressed, the poor, the sick and the suffering. He washed the feet of the disciples. His life was a service of sacrificial love. In His service, He gave His life as a ransom for many. The aim of His service was redemption of mankind. He had no rest. He had no proper food. Many times He did not have time to sleep. In I Peter 2:21 we read 'Christ suffered for you, leaving you an example that you should follow in His steps'. His life of service is an example to be followed by every church, every church organisation, every church committee and every Christian. In their

expectation of a Messiah, the Jews looked for a conqueror, but they received one broken on a CROSS. They looked for a raging lion of Judah, but they received a gentle lamb of God. Jesus came to occupy not a throne, but to accept a CROSS.

Teaching of Jesus

As we read in Mark 10, Jesus, in His teaching to the disciples pointed out the difference between the standard of the world and the standard of His disciples. The world may assess a man's greatness by the number of people whom he controls and who are at his beck and call. The world may assess a man's greatness by his intellectual standing and his academic eminence. The world may assess a man's greatness by his bank balance and material possessions. People may have a great regard for a man because of his membership in a number of committees like the Executive Committee, Working Committee, Finance Committee and the Property Committee. In the assessment of Jesus, these things are not important. In the assessment of Jesus service alone is the badge of greatness. Greatness does not consist in commanding others to do things for us, but in doing things for others. People will respect, admire and sometimes fear the man of power, but they will love the man of love. People will love a doctor who will come out at any time of the day or night to serve and to save the patients. People will love an employer who takes an active interest in the lives and welfare of his employees. People will love a Pastor who is always willing to help others. Four things corrupt the life of a Christian and the life of a Church. They are Power, Position, Prestige and Property. Property includes money. In the church there are people who are always after power, position, prestige and money. Yesterday morning, our Moderator, in his opening devotion said that in our country everybody is after position, power and money. In the church there are some people who are always money minded and position minded. In the church some people, somehow, by some method with the help of some people are always wanting to become either a chairman, or a secretary, or a treasurer or a convener or a project officer or a member in some of the important committees. Some one speaking about another person said 'he is a service minded man'. In Phil. 2:5 we read, 'Have the mind of Christ Jesus'. Let this be our daily prayer—'Lord, give me the mind of Jesus'—'Lord, give me the mind of service'. In Rom. 12:2 we read, 'Do not set your standard according to the standard of this world'. Let our standard be the life of Jesus.

Four qualities needed to a servant of God

(a) *Jesus Christ served with love* :—St. Paul says 'By love serve one another' (Gal. 5:13). God is love. Jesus was always full of compassion, grace, mercy and love. There are some people who serve with superiority mind,

*Sermon preached at the Hudson Memorial Church, Bangalore, during the Synod Executive Committee Meeting.

thinking that they are much better than the others, thinking that those who need help are target-groups. This is not the Christian Spirit. This is not the right spirit. In Romans 5:5 we read 'God's love has been poured into our hearts through the Holy Spirit.' In II Cor. 5:14 we read 'The love of Christ constrains us'. Jesus said 'Love one another as I have loved you' (John 15:12). May the Lord fill our hearts with his love that we may go forth unto the world and serve with love.

(b) *Jesus Christ always had a concern for others* :—St. Paul says 'Let each of you look not only to his own interest but also to the interests of others' (Phil. 2:4). In the parable of the Good Samaritan we find that the priest and the Levite, the religious leaders, had no concern for the wounded man. They were selfish. They were concerned about themselves. But the Good Samaritan, an ordinary layman, who was considered as low caste by the Jews, had a real concern for the wounded man, and saved his life. The early church had a concern for the poor, the widows and the needy. That is why they sold their property and shared their money with others. The early church was a caring and a sharing church. Bishop Sundar Clarke says very often that every church must be a caring church, a sharing church and a daring church. We exist for others. Bishop Leslie Newbigin, when he was the Bishop in the Madras Diocese, once visited a church. After the Sunday morning service he was speaking to one of the Pastorate Committee members. In the conversation the Bishop asked the P.C. member, 'For whom was this church built?' The P.C. member replied, 'The church is for us, it is for the members of our church'. The Bishop said, 'In that case pull down the church'. The P.C. Member was shocked to hear such a statement from the Bishop. The Bishop added—'The church exists for others—people outside the church. The church is not a Club or a Co-operative Society serving their own members. The church should serve the people outside the

church. Let us have a real concern for others and serve sincerely.

(c) *Jesus came to serve and to give His life* :—'God so loved the world that He gave His only begotten Son'. In His service Jesus gave Himself to others. St. Paul says 'It is more blessed to give, than to receive'. We should always have a giving-mind, not a getting-mind. There are some people who are prepared to serve provided they got something in return, they get some benefit, they get some money. This kind of service will not yield much result and it will not be a blessing. What is needed today is selfless service.

(d) *Jesus Christ gave His life as a ransom for many* :—In other words, Jesus in His service of redemption, suffered and sacrificed His life. Isaiah 53rd Chapter speaks of the Suffering Servant. It does not say that God's servant may have sufferings. It says that suffering is the way for sincere service to God. This is the meaning of the saying of Jesus—'If any one wishes to follow me, let him deny himself, take up his cross and follow me'. Jesus came to suffer and to die for us. On the Cross we see the greatest service of the greatest love. Sacrificial service is needed today. Bishop Sundar Clarke says very often—'Give until it hurts you'. How far are we prepared to suffer in the service of God—in the service to the society? How far are we prepared to suffer and to sacrifice in the service of the poor, the needy, the village people, people who are oppressed?

The church is a servant of God. Every church organisation is a servant of God. Every Church Committee is a servant of God. Every Christian is a servant of God. Service to be done is very great. Service we are doing is very little. As servants of the Servant Lord, let us re-dedicate ourselves and serve by word and deed. 'Jesus Christ came not to be served, but to serve, and to give His life as a ransom for many'.

This is Eternal Life—(Contd. from p. 5)

it prepares our hearts and minds to receive the vision of God. 'Blessed are the pure in heart', said Jesus, 'for they shall see God' (Matt. 5:8). This vision is the revelation of God's being. In Christ we are not spectators of Truth, but participants in the life of Truth.

¶ All religions accept that Truth is not just knowledge of God, but that it is *power, shakti*. Mahatma Gandhi spoke of *satyāgraha*, the force or power of truth. Those who have seen God in Jesus Christ, have not just received a few extra ideas about God. They receive power, they are stronger than before, even strong enough to accept that the glory of the Son, the knowledge of whom is put side by side with that of God, is really the glory of suffering and death. Eternal life is a life of power which the Son bestows on his disciples through his death and resurrection.

'To know thee as the only true God and thy Son Jesus Christ whom thou has sent'. In these words Jesus combines the Mystery of God and the Meaning of God. When we are over-awed by God's Mystery Jesus Christ points to himself as the disclosure of Meaning. When we become too familiar with that meaning, and are tempted to appropriate it, sometimes even claim exclusive rights to it, he affirms the Mystery of God, which still remains, is not exhausted by our apprehensions of it. 'From fulness when fulness is taken fulness remains (*pūrṇasya pūrṇam ādāya evāvaśiṣyate*'. (This is the opening *śloka* of *Isā Upanishad*) D. S. Sarma, *The Upanishads: An Anthology*, Bharatiya Vidya Bhavan, Bombay, 1961, p. 281).

We live at a time when the usefulness of life is measured mostly in terms of activities, programmes, and projects. Those who are honoured either in society or in the Church are those who get things done quickly. Quick, tangible results get more attention than quiet, inward transformation. *Praxis* seems to have displaced presence. *Jñāna mārga* is almost completely brushed aside in favour of *karma mārga*. We are so seduced by history that we have lost the depths of the Spirit, so enamoured of deeds that we have lost the power of symbols, and so concerned with managing day to day affairs that any mention of eternal life is almost immediately branded as reactionary and escapist. At such a time as this, I believe, this text has a special meaning for us.

As disciples of Christ we have to go with him through the garden of Gethsemane. But we do not disappear into the clouds with him; we are left behind, set in the world to continue his mission. The knowledge of the true God is meant not to make us other-worldly, not to make us better human beings, but to liberate us, purify us, and strengthen us for a life of obedience in which we need to grow in maturity. Without being rooted in the life of God we cannot participate in the doings of God. Without being in the truth of Christ we cannot become truly his disciples. This text therefore draws us to the very centre of Christian being and the source of Christian obedience in the world. To know thee as the only true God, and thy Son Jesus Christ—this is eternal life.

—AMEN

Reconciliation and Peace

REV. O. GEORGE GNANAYUDAM, Madanapalle

'We love because He first loved us. If any man says "I love God", and hates his brother he is a liar.'

I John 4 : 19-20.

What is reconciliation ?

God is the Reconciler and we are the objects of reconciliation. 'Reconcile' means to re-unite, conciliate to cause to be friendly again.

'Reconcile' means to restore to friendship or in other words restoration of fellowship which was broken by strife and selfishness and all other sinful acts.

Actually reconciliation is the act of God towards His estranged humanity. The word reconciliation is a Pauline invention which we will not find anywhere in the Old Testament. St. Paul uses this word to explain lucidly the mighty act of God through the death and resurrection of Jesus Christ. Reconciliation was wrought at the cross by the death of Jesus. We are reconciled with God and restored to fellowship with the Father by the reconciliatory act of Jesus who is our reconciler.

By the act of reconciliation God's love becomes a reality which in turn evokes, or kindles a corresponding responsive love in us.

St. Paul writes in II Cor. 5 : 18 God committed this ministry of reconciliation only to those whom He reconciled to Himself our love towards God is only responsive love. (See John 1 : 3, 4 : 7).

Reconciliation on human level

We cannot achieve reconciliation ignoring the present context in which the koinonia aspect of the church was spoiled or marred by selfish, arrogant, violent acts, by mere dialogue of patch work. But should attempt reconciliation in the spirit of remorse motivated by christian love of forgiving and forgetting the past.

Reconciliation is not a deal mutually struck initiated by mediators or a truce, made by setting conditions and terms for the future implementation.

Reconciliation should be made in the forgetting and forgiving love of Christ, undermining the past. 'Sin no more.' Who should take the initiative or the move? The one who turned the other cheek and gave an extra mile submissively bearing the reproach for no fault of his or the one who inflicted the wound?

When centrifugal forces and fissiparous tendencies within the church structure work for separation and disunity motivated by greed for power, any attempt made in this direction is a futile exercise.

Unless the reconciliation is cemented with penitance and love any attempt made by outsiders as on lookers is superficial and is likely to fall apart within a short period. All people boast that they are working for Christ, just as the Crusaders fought for the establishment of Lord's kingdom in Jerusalem, but ultimately when they conquered they could not find Christ in Jerusalem. Christ's stature is minimised by the disruptive forces working in the church.

People want to secularise the church and implement methods adopted by political forces. The church in Corinth is alright, but if Corinth enters the church it is a tragic situation. The present imperative need is work for reconciliation and in the process safeguard the interest of the innocent people. Our church administration and its intricacies do not mean anything to the people who earn their livelihood by the sweat of their brow and are living in utter poverty pulling on their lives with hand to mouth existence. In spite of their abject poverty they are rich in faith. We have to look after them mainly.

Reconciliation is a condition and context in which previous hostility of mind and thinking have been put away. Reconciliation paves the way for those who have been estranged, to come together to a relationship of complete acceptance of one another. It does not stop there, but creates terms and conditions to move on to meaningful living together, and working together in a cause where potentiality of all concerned is put to use in united and joint efforts without discrimination. I would suggest that we must discourage and condemn the attempts of power groups to dominate and strongly oppose people who use pressure.

Church's responsibilities

It is the duty of the Church to liberate the people from some entrenched evil, some helpless human groups to be defended. Men and women who have dared to challenge, racial injustice and oppression have been murdered in cold blood. You may defend yourself by saying I have not done any of those things. No, You may not have done but we have let them be done by some body else, while we made no protest and have gone on enjoying our satisfactions when others suffered.

Ahab did not go out and seize Naboth's vineyard himself but let Jazebeel to get it for him.

Martin Luther King said 'In stride towards freedom':— 'The greatest tragedy of this period of social transition could be 'not the strident clamour of the bad people, but appalling silence of the good people'. Our generation

will have to repent not only for the acts and words of the children of darkness but also for the fears and apathy of the children of light'. The church must be a power for righteousness in the whole life of a community and a nation. Some say that the church must be to comfort the afflicted but emphatically not to afflict the comfortable'.

As Donald Miller says, the church is an army committed to the sacrifice of self, engaged in the costly action in God's warfare against evil, looking forward to that day when the kingdom of the world has become the kingdom of our Lord (Rev. 11:5).

We as Christians who have been reconciled become the body in which He dwells, we in turn are now God's ambassadors of reconciliation to a world in rebellion against God. 'Christ reconciled us to Himself and gave us the ministry of reconciliation'.

Peace Making

Commissions and arbitration committees are offering us alternatives to reconciliation. They offer us opportunity for choice between two courses, either of which may be chosen. But before making decision they should take into consideration some of the facts of life which may affect some sections of the people.

Christianity stands on the firm foundation of peace between God and man which our Lord established. But it cannot be built-up if there is no peace among men and more especially among Christians as individuals, and Families. The Christian life is to be a life of peace. St. Paul says in Romans 12 : 18 'If it be possible as much as in you lieth be at peace with all men' with a caution that peace in this world does not depend entirely on ourselves there is the other party too.

As to our task as Christians who have received peace of Christ, are told, that so far as it depends on you be at peace with all men. And unless we are ready to live in peace among ourselves, we cannot expect the God of peace to be with us (II Cor. 13 : 11). In other words, we are not only to live quietly causing no trouble, but we are expected to engage in the much harder task of creating peace.

St. Paul advocates that Jew and gentile must be able to live under one roof in the Holy Shrine forgetting the past differences bearing and forbearing each other in Christ. He visualised that state as real peace. Since the dividing middle wall was broken, dividing boundaries and erecting fences or walls is not the useful solution to the present crisis. Erecting walls for peaceful co-existence is not the way of Christ. It may serve the purpose for a time but it may create other problems.

If both sides are really convinced of the fact of living together and continuing together as one unit, then it will be necessary to find out the bases for reconciliation and better understanding. In that case the prime need of the hour is to think deeply how best, and by what method, shall we eliminate the stumbling blocks and divisive and disruptive elements.

Conclusion

If each one of us however humble our sphere and limited our opportunities, can radiate such love and peace around us, we will surely be making a worthwhile contribution

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to the elimination of that fear under which we live today. As followers of Christ we must do the work of reconciliation. Christ came to reconcile the world. He brought peace, preached peace and left peace in this troubled world.

Our primary God given task is to make two people, two families, two parties into one by the peace of Christ who died that all might be one. St. James says : (3 : 18). "And the fruit of righteousness is sown in peace of them that make peace."

NOTICE

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Jabalpur, M. P. 482 001

A community of Christian faith and learning, affiliated to the Senate of Serampore College, which offers instructions in the following courses of study for the 1985-86 academic year.

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REV. JACOB PAUL,

Principal

LEONARD THEOLOGICAL COLLEGE.

'Joy to the World, the Lord is Come'

By

MR. V. D. SPURGEON, *Madras*

Once again it is yuletide around the globe. From far east, to far west, one vast humanity is dressed up, to celebrate the birthday of our dear Lord Jesus Christ.

Birth of Christ was long awaited by Jews and therefore all important for them, it was of a paramount significance to mankind, as a Saviour was born and a great event for God Himself, because He knew the need for birth of Christ. He planned it before the foundation of the World and worked out even small details, over ages and particularly from the moment Abraham was chosen to form the new nation, in which Jesus was to be born. God chose a befitting country for biblical history to unfold in stages over a period of years. 42 generations had to be shaped to get at Holy lineage—a holy father Joseph, and a holy virgin mother Mary. God picked out a holy little town of Bethlehem and started preparing it ever since the time of Rachael's death, David's burial, and Jesus birth. He worked a miracle in John's birth and sent him as His forerunner.

God planned also the manner by which the birth of Christ should be announced to the whole world. A host of angel was assigned this errand, a handful of shepherds was picked out, the exact spot where the Angels should meet the shepherds was marked in God's map and time and date were fixed, 'What more? a manger was got ready' inn was filled up, a special star was ordered to move, Old wise men in Far East were alerted to stand by, Bible tells us clearly that in fullness of time, that is after some three thousand years of preparations by God Himself, were ready, Christ was born.

In fullness of time, God wrote His message to mankind and despatched it through winged messengers and lit the sky over Bethlehem with 'glory of the Lord'. The message of God was trumpeted from clouds and it was clearly heard by shepherds down below on earth. The celestial voice said, 'Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is CHRIST the LORD. Glory to God in the highest and on earth peace, good will toward men'.

When God Himself described the event as 'Great Joy', it must be the greatest joy for us, because God became man and dwelt among us. Light has shone in darkness, people dwelt in darkness hath seen a great light. Light to lighten the gentiles hath come. Lamb of God hath arrived. King of Kings, Lord of Lords, most holy, Son of God, everlasting father, the prince of peace, the morning star, the lily of the valley, the good shepherd, bread of life, living water, the way, the resurrection, the life, Saviour, redeemer, after so much preparations from Abraham to Mary and Joseph is born. A miracle has happened—a 'Joy', 'good tidings' 'to all people'.

As Christmas draws nigh, yuletide sweeps the globe. The atmosphere is electrified, the monotony of daily chores vanishes. The work-a-day world metamorphoses

into a wonder land of sheer joy. Christmas is a magical word, and it casts its joyful spell across the world. It is sheer ecstasy, because Lord is Come.

Let us see how the first Christmas was celebrated.

(i) *God gave the message.* We should also start this Christmas with giving messages and receiving messages from others, in Church, open air, house to house, over the air, and in print.

What sort of message shall we deliver? In your lifetime, you would have received many Christmas messages. But did you give messages about Christ's birth either in Carols or preaching or in print or through telecasts?

Though Christmas message was first started 2000 years ago and repeated so far 2000 times, though this same message is repeated, *it is ever new, never stale because Almighty had decreed it to be for 'all people, for all time to come'*. So, repeat we must as God commanded this to be the only message this year also, 'Behold, I bring you good tidings...good will toward men'.

This message is sweet ringing across a period of 2000 years covering some 25 generations. It is ever new having proceeded out of the holy mouth of Creator. It will not erode a bit by lapse of centuries nor corrode by world of sin. Let us receive maximum number of messages and deliver maximum number of messages.

(ii) Next, more angels joined God in celebrations, and *sang a celestial carol*. The first carol was sung by angels and the carol was composed by Father to be sung for His Son's birth. Hence we sing 'The first Noel the angels did say'. Since God set the pattern for celebration of His Son's advent, Christians all over the world follow it with great joy. Carols in villages, carols in cities, carols at homes, in churches, carols over Radio, T.V. and everywhere. That is Christmas message bursting forth in sweetest melodies.

Across the period of time, God inspired His saints to compose carols. No ordinary mortal could ever succeed in composing them, but God could. How Christmas message is rendered into sparkling poetry, in purple English, laced with divine inspiration! Every Carol is inspiring, edifying, elevating, and drowns us in spiritual ecstasy.

Let us cry hoarse and rend the air this Christmas with carols; not at the doors of rich alone, as angels sang the first carol to the poor.

(iii) The *first invitation* by God, for first Christmas given to a few shepherds.

Why shepherds were invited? Because, one of their clan is born; Christ's forefathers were all shepherds,

(Contd. on p. 11)

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Statement on the Elections

Presented by MR. JAWAHAR RAJ on behalf of the Sub-Committee

Election-85

As the Lok Sabha elections are round the corner, we appeal to all Christians to exercise their franchise without fail as the political party that is going to be elected will be empowered to decide the fate of millions of our countrymen, who, by and large, are poor and oppressed.

They are advised to be cautious and screen the parties and candidates on the basis of their past performance.

The party that is committed for the upliftment of the down-trodden and the oppressed and that has spelt out definite programmes for the advancement of the rural poor has to be identified and encouraged. Moreover, the party that holds national integration as its aim and promotes communal harmony and amity amongst the people is the real secular party.

They shall not vote for parties that are apt to trample on the minority rights and fundamental rights including freedom to practice and profess (propagate) the religion of their choice. Even parties that have alliance with those parties shall be voted out.

We must encourage as much Christians as possible to contest elections and support them in all ways.

Majority-Minority Complex

Even after 37 years of independence, there still lingers a sense of insecurity and complex in the minds of the minorities including Christians. Some Communal organisations have become more militant in their approach towards minorities and certain State Governments have been indirectly supporting the activities of these organisations. The 'freedom of religion' laws prohibiting conversion have not yet been withdrawn in the States of Orissa, M. Pradesh and Arunachal. In Tamilnadu local collectors are withholding permission to build churches on our own private lands and they don't even permit extension work in the existing churches. Most of the State Governments are passing laws, abridging the Minority rights regarding our educational institutions. Political parties also do not give enough representation to minorities day-by-day. Presently two Rajya Sabha seats which were vacated by Christians have been given to Hindus. This shows that the tyranny of majority goes unabated in our country. We have to pass suitable resolutions towards finding solutions to these problems.

THE SUB-COMMITTEE APPOINTED BY THE SYNOD EXECUTIVE TO HIGHLIGHT THE NATIONAL ISSUES—ELECTION 85 MET ON 2-10-1984. THE FOLLOWING MEMBERS WERE PRESENT:

1. The Rt. Rev. Dr. Victor Premasagar (Convener)
2. Rev. Dass Babu
3. Dr. Manickam
4. Mr. Jawahar Raj.

Christians of S.C./B.C. origin

The graver injustice meted out to Christians since independence has been the discrimination on the ground of religion in getting educational and employment opportunities; our less fortunate brothers from S.C. and B.C. origin.

In this respect we are treated as second class citizens only. The majority community and their spokesmen bring in some sort of interpretations and explanations to the existing laws and are effectively preventing our brothers deriving the benefits given touching the social and educational backwardness of the community. The recommendations made in this regard, by minorities Commission and other Commissions have not yet been implemented by the Government. We have to pass suitable resolutions in this regard and transmit the same to the Government for immediate implementation.

4. Onslaught on democracy

There are trends surfacing apparently in the country calculated to wreck democracy in the country. As peace loving citizens wedded to democracy we must strongly condemn any onslaught on democracy in the country.

5. Plight of the Poor

The benefits of various schemes and plans still do not percolate to the poor and needy. The poor still becomes poorer and go under the poverty line. We must voice concern over this.

Joy to the world...—(Contd. from p. 10)

don't forget. Abraham, Jacob, Joseph, David and others were shepherds. But, now an infant good shepherd is born. So shepherds must see Him first.

But God said it is 'good news for all people'. So we too are special invitees. Shall we join these shepherds and go with them? Listen! What do they say? Let us now go even unto Bethlehem and *SEE THIS THING* which is '*COME TO PASS*'. Which thing? That is what were prepared ever since creation; It is all narrated in 39 books; in 23,144 verses to be exact.

So, at once Shepherds left their flock of 100 sheep and started to meet the Good Shepherd, who would go after a single lost sheep. The shepherds descend Judean hills, and then ascend the steep steps of Bethlehem on the top of another hill and pass by the side of Rachel's tomb, David's well, David's tomb, the spot where Boaz and Ruth met etc.

We all burst into a carol 'Oh, little town of Bethlehem'. There the star shines, the cattle are lowing and a distant music wafts through the air, 'Silent night Holy night, All is calm, All is bright'.

'Away in a Manger, no crib for the bed...
The little Lord Jesus laid down His sweet head
... the little Lord Jesus asleep in the hay.'

So shepherds, Wise men and we too rush to the Manger at the rear of the inn. There, it is true, the God's Son is wrapped up in swaddling clothes, lies with a bright halo round His sweet head.

The Shepherds, shout at the top of their voice and we too join, 'Joy to the world, the Lord is come'. The Wise men sing, 'We three kings of Orient are'. They and we sing together, 'Oh come all ye faithful... to Bethlehem'.

Indian Signs and Symbols in Christian Liturgy

REV. JACOB THECHANATH

The total incarnation of the risen Christ will have to include every aspect of Christian life: theology, language, prayer and worship, spirituality; life-style and all forms of arts and architecture. 'Without such incarnation the good News will never be communicated to India and the riches of the Indian nation will never be brought to the City of God.'

Only in communion with others (others and the Others) do we really live; life becomes meaningful and we experience that it as a purpose. Through communication relationships are established and expressed; communion begins, is built up and fostered or just maintained. Communication depends on and consists of signs, word and action (deed) signs. Among the later are facial and corporeal expressions, gestures and postures, including make-up, dress, life-style, etc.

Even God chose to communicate with us and relate to us with signs. To reach out to us and touch our hearts our 'internal', he became visible, manifest, 'external'. He expresses himself, revealing and giving himself, in signs. Creation itself is actually an action of self-communication, self-revelation, self-giving. The psalmist shares his God experience when she sings: 'The heavens are telling the glory of God; and the firmament proclaims his handiwork' (19:1). But in these 'material' and other historical signs (events in salvation history) God was unable to express himself fully and could only enter into a partial and limited communion with his people (Old Covenant).

The reason why the Word became flesh is that God wanted to enter into full communion with humankind. Full communion means communication with the whole human person-body, mind and heart (the inner self). Hence God sent His only Son into the World, making Him 'flesh of our flesh' giving Him a body of flesh, a mind of flesh and a heart of flesh. He became wholly and fully 'external' in order to touch the depth of the human 'internal'. Thus He transformed our 'hearts of stone' into 'hearts of flesh' (cf. Ez. 36:26-27) and formed a community of spirit-filled persons.

The mystery of the incarnation is the salvific economy of total self-communication, self-revelation and self-giving in order to enter into full communion. Christ is his incarnation is the personal and total sign of God's self-communication. His incarnation marks the fullness of his self-communication.

From that fullness springs our sacramental economy. Through visible signs God continues in Christ to foster his personal communion with us. Jesus' disciples celebrate this personal communication of God with human-kind in the liturgy—a dialogical sign-activity: God's personal reaching out to us; body, mind and heart (inner self), and we responding to Him in external signs that express and communicate our inner selves.

Towards a communicative liturgy in India

Liturgy, the worship of the Christian community, therefore, essentially a communication and celebration in signs. For a long time, Christians, especially those of the Orthodox and Roman Catholic traditions, suffered under the illusion that most of the liturgical signs, through which God communicated with Jesus' disciples, were entrusted to them by Christ himself and, therefore, were transcultural. We hardly realised how much of communication and the signs of communication were influenced by culture. Jesus communicated, expressed himself through signs of his Jewish culture. Otherwise he would have failed as a communicator; his communication would have been ineffective.

The churches in India have undertaken the arduous journey towards authentic indigenous self-expression. The journey has been long and slow, fraught with many risks but today we are reaping the fruits of labour of many. However, this process of inculturation is still looking upon as a big leap by several Asian churches.

Although some elements of Indian culture were already assimilated into the sacred rites of marriage, funeral, etc. only in the relatively recent past have systematic efforts been made to seek indigenous self-expression in the celebrations of the Lord's Supper. As for the Catholic Church in India, which may be said to be in vanguard of liturgical inculturation, this process started in a systematic manner in 1967, when the Catholic Bishops' Conference of India decided to implement the directives of Vatican II in the area of liturgical inculturation.

The architecture of Christian churches is predominantly European. They are replicas of the churches the missionaries were accustomed to. Today several Christian churches are built according to Indian temple architecture. It is important to note that India does not possess a uniform temple architecture. These efforts in different parts of India try to express the rootedness of the Indian church in the soil of India. A good example is the Saccidananda temple of the National Biblical Catechetical and Liturgical Centre in Bangalore.

A great deal could be learned from the architecture of Hindu temples. Life in all its dimensions and manifestations is catered for in the layout of courts and platforms, open and closed spaces, rooms with different shades of light, moving from sound to silence, until finally, all movements stop in the presence of the divine. Temple architecture, by providing communicative space, continuously resolves the dichotomy between the sacred and the secular. Both are absorbed in the one holy precinct.

Sacred space is respected through the removal of footwear. Thus we express and evoke awareness of the divine presence at the very entrance of the temple. The gesture is universally practised in India and all over the

last, in spite of the increased use of footwear in cities and villages. This enduring and venerable tradition is actually contained in God's instruction to Moses. 'Take off your sandals, because you are standing on holy ground' (Exod. 3:5). Many Christians are adopting bare-foot worship.

'Folded' before Him

In keeping with the western custom Indian Catholics also used to genuflect when they entered a place of worship. As from 1966, under the impact of Vatican II, they now make profound bow of the head with both hands (palms) joined together on the crown or the forehead. This practice is a simple form of veneration called *anjali hasta*. Oriental Christians have practiced this mode of veneration for centuries.

This gesture with both hands signifies the totality of one's person. It is a sign of self-giving and homage or veneration. In India *anjali hasta* is the most common gesture of respectful greeting among people. The exchange of peace within a liturgical celebration is also done through this gesture.

A more profound form of homage or adoration increasingly used in worship in Eucharistic celebrations and while entering and leaving the church is called *panchanga pranam* (homage with five organs of the body). It consists of 'folding ourselves' before the Lord. Sitting on our heels we bend forward, touch the ground with our forehead, keeping both palms on either side or the head or on the crown in *anjali hasta*. The deeper we bend before God, the greater the expression of homage and self-surrender.

The communicative power of this gesture comes to the fore when used as an act of humble request for pardon at the culmination of the penitential rite and as an expression of self-surrender and worship at the end of the solemn doxological conclusion of Eucharistic prayer or while receiving a solemn blessing.

The most profound form of self-oblation and adoration is expressed through what is called *sashtanga pranam* (full prostration). Until recently this form of worship was not common among Christians. Hindus often prostrate themselves in the temple or before holy images. A few years ago this gesture involving the total body has been introduced in indigenous celebrations of the Eucharist. This president of the liturgical assembly takes this posture at the conclusion of the anaphora.

Postures are conducive to communication and communion. This posture most commonly used for prayer and worship in India is sitting on the floor, cross-legged. It facilitates greater unification at the level of the body, making the body one single piece, bringing about unity and wholeness. Sitting erect facilitates better breathing and greater concentration.

Underlying this posture is the desire for cosmic communion through direct contact with 'Mother Earth'. She forms the solid base for communion with the Divine, as the whole universe is permeated by God's presence. This posture fosters all-round communion: personal, interpersonal and cosmic. In indigenous forms of liturgy, celebrating ministers and worshippers sit cross-legged on the floor.

Arati : flowers, incense and flame

Rhythm and repetition add very much to heightened sensitivity and awareness. These two elements are manifest in liturgical gestures and singing.

A typically Indian welcome is offered to the priest, as president of the liturgy in the name of Christ, by waving a tray of flowers three times before him. This gesture is called *arati*. *Arati* is done from left to right in a clockwise movement of the tray before the person or around the object. To the community, gathered for worship, a simple *arati* or homage is done with flowers. Some times this form of *arati* is substituted by garlanding or showering of flower petals.

The double *arati* : communicates a twofold homage : with flowers as described above and the triple waving of incense in an incense bowl with a handle before the person or around the object of veneration. The Bible is another sign of Christ and, therefore, venerated with double *arati*. It is also performed over the gifts of bread and wine before the institution narrative begins.

In the triple *arati* the waving with fire or with a flame of camphor or oil is added to the above two. When all three forms are used it is called *maharati* (great homage). This is done only to God. In the indigenous liturgy, this form of solemn homage is done to the Eucharistic species of bread and wine at the conclusion of the anaphora while the doxology is sung or recited.

Besides the waving of flowers, described above, flowers are part and parcel of worship. People bring flowers to the temple as an offering. In the indigenous Eucharist, along with the gifts of bread and wine and other offerings, eight flowers are brought to the altar at the offertory. These eight flowers represent the eight directions of the universe.

Through the offering of these flowers the worshipping community expresses that everything belongs to God as its source and goal. In the name of the whole community the presiding minister places the eight flowers around the offerings on the altar which is here and now the microcosm or focal point of the universe.

Community singing : touching the flame

Melody and music have much to contribute to God-experience in worship. *Bhajan* and *namjap* are Indian forms of devotional singing of short, easy verses in simple music by a congregation that repeats what the soloist/leader is singing. Through repetition and rhythm the devotee journeys to the depth of his being, the inner shrine, 'the cave of the heart' as the Upanishads describe it. It leads to deep and all-round silence.

Bhajan type of singing is helpful for greater community participation and facilitates deep silence after the singing. *Namjap* is repetitive rhythm in rhythmic singing of a name or names of God/Christ. Well-sung *bhajans* and *namjaps* communicate so powerfully that the whole congregation enters into intense communion with God.

Touching an object with our fingers or palm and bringing the fingers palms to our eyes or forehead is a typically Indian gesture of communion. The reader touches the Bible in this form after the readings. The priest and the people touch the flame of the ceremonial oil lamp after the lighting of the lamp. By this gesture all enter into communion with God symbolised by fire.

In the liturgy, and in the Eucharist in particular, the presence of God unfolds itself progressively and through manifold signs. In the India form of celebration the

lighting of a ceremonial oil lamp is an auspicious symbol of God's presence.

The lighting is done generally at the end of the penitential rite, for, when a community is reconciled, it becomes aware of God's presence which is visibly and tangibly experienced by the lighted lamp. After the lighting of the lamp, the community of worshipers along with the celebrant extend their hands towards the lamp and touch the flame and bring their palms to the eyes or forehead. This gesture signifies the recognition and acceptance of God as their light, a sight-touch experience of communion.

Towards a total incarnation

The entire celebration is geared towards a joyful experience of God through relaxed concentration and intense moments of silence. Only in an actual celebration will one be able to experience the depth of communication and communion.

What is described above, Indian postures and gestures, symbols and signs, melody and music, etc., mainly touch

the atmosphere of worship which is only the first phase of indianisation.

Deeper inculturation presupposes an in-depth encounter between the Christ mystery and the rich cultural religious heritage of India. It means a total incarnation of the Risen Lord, who is Spirit (2 Cor. 3:17). We are the ministers and communicators of that incarnation. It will have to include every aspect of Christian life: theology, language, prayer and worship, spirituality, life-style, arts such as music, dance, painting, sculpture and architecture. Without this incarnation the Good News will never be communicated to India; and the riches of the Indian nation will never be brought to the city of God (cf. Rev. 21:22-26).

—from *W.A.C.*

Rev. Jacob Thechanath is the Secretary of the Commission for Christian Life of the Catholic Bishops' Conference of India (CBCI). He is a theologian, cultural anthropologist and specialises in Indian Christian liturgy and spirituality.

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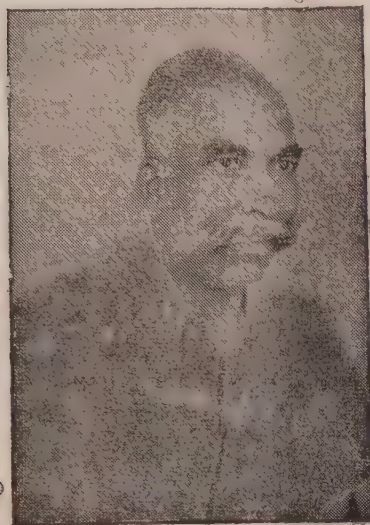
JOHN S. ABRAHAM

B.A. (Madras Christian College)

S/o. Late Rev. A. Abraham, CSI, Madras

Lay Preacher, CSI Missionary Chapel, Madras-7.

56 years



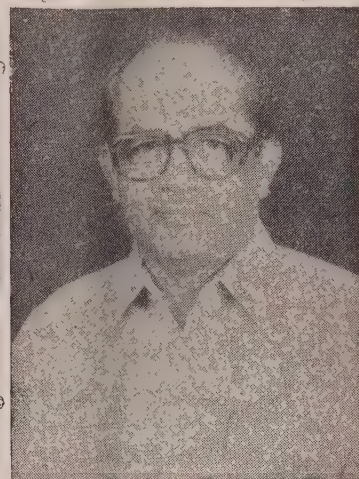
John S. Abraham
Co-ordinator CRDEP

- 1951—54 Worked as Asst. Area Secretary.
Student Christian Movement, Madras,
Vellore area.
- 1954—83 Worked in various capacities in the Rural
Development Department of Tamil Nadu
Government.
- 1978—80 Divisional Development Officer.
- 1980—81 Project Officer UNICEF Aided programme
(IRDP)
- 1981—82 District Development Officer on deputation
(THADCO) Tamilnadu Govt.
- 1982—83 Vice Principal, Rural Extension Training
Centre.
- 1983 May Voluntarily retired as Additional Personal
Assistant to the Director of Rural
Development, Madras.
- 5—7—1984
Joined as Co-ordinator, Comprehensive
Rural Development Programme, CSI
Synod.

DR. GEORGE JOSEPH

Director, Council for Healing Ministry, C.S.I. Synod

Dr. George Joseph, B.Sc., M.D., D.P.H., F.I.S.C.D. has been appointed as the Executive Director of the Council for Healing Ministry of the CSI, and he took charge on the 1st of September 1984.



Dr. George Joseph
The Executive Director of the Healing Ministry

Dr. Joseph hails from Trivandrum and started his professional career in the L.M.S. Hospital, Neyyoor, under the erstwhile South Travancore Medical Mission and subsequently served in their branch Hospitals. He brings to the Healing Ministry of the CSI, his rich and varied experiences of having served the Mission, the State and Central Government and the University. He has to his credit a long and distinguished career as Professor of Community Medicine in the Medical Colleges of Kerala and later as Professor and Head of the Centre for Community Medicine at the All India Institute of Medical Sciences, New Delhi, and the University of Basrah, College of Medicine in Iraq.

Dr. Joseph had served as a consultant to several Voluntary Agencies at the Regional and National level including the Family Planning Foundation of India, the C.C.F., and C.M.A.I., and the Catholic Hospital Association of India and had many assignments on behalf of National and International agencies such as W.H.O., UNICEF and the Ministries of Health, Education and Social Welfare. During the last two years he served as the Medical Superintendent of CSI Hospital in Mundiapally under the Madhya Kerala Diocese.

150TH ANNIVERSARY OF THE WORK OF THE BASEL MISSION IN INDIA 1834-1984 CELEBRATION IN NORTH KERALA DIOCESE

MR. M. JOHN THOMAS, *Diocese of North Kerala*

150TH ANNIVERSARY OF THE BASEL MISSION AT CALICUT



From left to right :

Bishop Seth ; His excellency P. Ramachandran, the Governor of Kerala ;
Bishop Easaw Mar Thimotheus of Mar Thoma Church and Bishop Maxwell
Norona of the Roman Catholic Church.

The North Kerala Diocese of the Church of South India celebrated the Triple Jubilee of the Basel Evangelical Mission in India with all the colour, glory and humility befitting the occasion. An organising Committee consisting of representatives of various pastorates and institutions of the diocese worked wonders in drawing up an ambitious programme and seeing it through. The Central Committee chaired by the Rt. Rev. K. C. Seth had the Revds. Godfrey Poomugham, Samuel Francis, M.O. Abraham, Jacob Thomas, Barnabas Stephen, Shri C.I. Cherian, Shri John Thomas, Sri John George and Shri Varghese Mathew as members.

Celebrations at the pastorate level were over by the 7th October, 1984. Diocesan institutions in different areas joined hands with the local churches. This writer had occasion to associate himself with the celebration at some centres. It was a joy to see students, teachers, organizations and institutions coming forward and working together. Dr. Gundert stamps and Rev. Hebich cards were eagerly sought after and respectfully kept. Theme-based songs, speeches and entertainments helped to apprise people of the yeomen service done by the missionaries. A variety of programmes, cultural and educational delighted not only the members of the Church but also outsiders.

Let us now have a peep into the past. The formation of the Basel Evangelical Mission was the fulfilment of a pledge taken by a few believers in Basel Town. It was the time of the Napoleonic wars. These people took a vow that if they won they would start a missionary organisation to spread Christ's message in different parts of the world. The end of the battle of Waterloo in 1815 saw the defeat of Napoleon. Those men of God did not have to think twice. The Basel Mission was formed on 25th September 1815 with its headquarters in Basel Town (Switzerland) with C. F. Spittler as Founder, Von Brunn

as President and Christian Gottlieb Blumhardt as Director. The main task they took upon themselves was to train missionaries and then to establish a missionary organisation like the Church Missionary Society. In 1818 they opened a Theological seminary for training personnel for the propagation of the Gospel in India and abroad.

The early years of the Basel Mission in India are closely related to the political conditions that prevailed at the time. The British were already in India. In collaboration with the local chiefs (Rajahs) they had cried halt to the triumphant march of Tippu Sultan, the Mysore Tiger. This helped them wield a considerable amount of power over North Kerala. The missionaries from London Mission Society and Church Missionary Society were already in the south and the spirit of God was at work. The East India Company charter of 1833 provided greater scope for missionary work. The L.M.S. and C.M.S. were concentrating in the States of Travancore and Cochin. In consultation with these societies the Basel Mission took upon itself the task of spreading the Gospel in Malabar and south Karnataka. The first team of their missionaries The Rev. Hebichs, Leiner and Greiner landed at Calicut on 13th October, 1834. At the invitation of the mission Dr. Gundert who was working at Tinnevely came to Malabar on 2nd November 1838.

These missionaries did a good job at preaching the word of God and offering Jesus Christ as Lord and Saviour. They were also fully aware of the fact that social uplift depended on the liquidation of illiteracy and superstition as also the provision of employment opportunities.

The existence of 48 schools in Malabar as far back as 1900 speaks volumes of their sincerity and enthusiasm. The work they did in the field of education is unparalleled in the history of North Kerala. Dr. Gundert spent 2

years studying Malayalam language and literature. He brought out the first English-Malayalam Dictionary. He wrote and produced printed textbooks in Malayalam to teach the boys history, elementary science, geography, arithmetic etc; at a time when not a single textbook existed. They looked upon schools and industrial establishments as bases of operation against the caste system and its attendant, untouchability. The erection of the printing press accelerated evangelical and educational work. Mark the words of the late Murkot Kumaran speaking at the centenary celebration of the Basel Mission in 1934: 'A hundred years the work done by the Basel Mission especially in its early years! Let those who are now functioning under its banner today look back at it for a moment. For, then alone, will they realise what a delightfully wonderful and highly respectable heritage has been left to them by their predecessors!'

Leaders like Ayyankali, Sree Narayana Guru, Chattampi Swamikal and V. T. Bhattathiripadu testified that the evils pointed out by the Christian missionaries were not limbs of the body politic, but parasitical growth eating into the very core. These leaders came from different stratas of caste and society. The entire society was permeated with the urge for reforms.

The rigidity of the caste system left the backward classes in utter poverty and misery. The missionaries decided to face the situation on a war footing. They knew that only steady employment would emancipate them. They acquired lands from the government and converted them into agricultural lands. Many became farmers and started living on their own. They opened factories at various centres. The Basel Mission tiles were the best known in the whole of India. The textile and Hosiery industries, besides providing employment to thousands of people, were producing the best quality of textiles which were within the purchasing power of the poor people.

Many institutions were opened for the destitutes. Hospital and dispensaries were started for the sake of the sick and the suffering. Where they not pioneers in Medical Mission work?

All the Basel Mission churches now stand merged in the Church of South India 'enjoying a large fellowship and facing a renewed responsibility of presenting the Gospel to the unreached—the Gospel of Salvation, emancipation from sin, poverty and degradation.'

The diocesan level celebrations came off during the second week of October 1984, culminating in the valedictory function on the 14th at the Cathedral, Calicut. Christians and non-Christians stood shoulder to shoulder during the week long celebrations. Men and women came in their thousands from the different parts of the Diocese.

The 'Dr. Hermon Gundert Symposium' on 11th October, threw much light on the contributions of that erudite Scholar to Malayalam language and literature. Shri M. P. Veerendra Kumar, Managing Director of the MATRU BHOOMI a leading Malayalam daily declared in his inaugural address that no missionary loved the area of his work with so much dedication as Dr. Gundert. He added that his contribution to the regional language, especially his dictionary, was monumental. Shri D. C. Kizhekemury presiding over the symposium said that Dr. Gundert nourished Malayalam and served it with unflinching devotion. According to Dr. K.K.N. Kurup, education for all, irrespective of caste and creed was Dr. Gundert's slogan. Papers were presented by eminent men and women of letters on topics like 'Gundert and his Dictionary', 'Gundert and Malayalam Journalism',

'Gundert and Malayalam Grammar', 'Gundert and his contributions to Malayalam literature' etc.

The 'Education Seminar on the 12th maintained a very high order of excellence both in form and content. The services rendered by the Basel Mission missionaries to the cause of education were recalled and reviewed. Prof. M. P. Sreedharan acted as the Moderator. 'The purpose and Goal of Education', 'Pre-primary Education', 'Primary Education', 'Secondary Education', and 'Collegiate Education' were the topics that came up for discussion.

The Jubilee Exhibition lent colour and charm celebration. It was inaugurated by that great literary celebrity 'Vilasini'. Among other things, the time honoured documents relating to the properties of the Basel Mission and the copies of the early Malayalam dailies like 'Rajyasamacharam' and 'Paschimodayam' were very much appreciated.

First on the programme for the final day was the commemoration Service and Holy Communion. A solemn rally was taken out at 2.30 P. M. singing songs of gratitude. Floats depicting landmarks in the history of the Basel Evangelical Mission made the rally meaningful. Banners lent colour. In spite of the incinerating heat of the midday sun clergy and lay people, men and women, young and old, rich and poor, all marched to the tune of faith, hope and charity. It presented a pleasant surprise and a welcome variation to the people of the city who are accustomed only to feverish processions and spicy slogans.

The valedictory function at the Cathedral Hall was inaugurated by His Excellency Shri P. Ramachandrans Governor of Kerala at 4.00 P. M. Recalling the selfless, and glorious services of the missionaries in the mental, moral, spiritual, social and material development of the people of Kerala, the Governor said that they triggered a social revolution which led to the eradication of untouchability and racial discrimination. While they preached the Gospel with vigour and enthusiasm, they stressed the need for education and employment with equal fervour. They gave the bold leadership in setting developmental programmes, sparking action and stimulating progress. His Excellency said that the dictionary compiled by Dr. Gundert was a shining example of his love for the people of Kerala and their language.

The Rt. Rev. Easaw Mar Thimothew Episcopa (Marthoma Syrian Church) presided. The Rt. Rev. Dr. Maxwell Norona, Bishop (Catholic Church), The Most Rev. Samuel Mar Pilixinose Arch Bishop (Orthodox Syrian Church), Shri Ummer Koya, the Veteran Muslim, Nationalist and Shri Murkoth Ravunni the renowned administrator-writer offered their felicitations.

A well got up Jubilee Souvenir was released by the Most Rev. Dr. Mar Aprem, Metropolitan Church of the East, handing over a copy to the District Collector.

To crown the celebrations a gospel meeting was held in the Cathedral on the same day from 6 P. M. to 10 P. M. The main speaker Dr. Pushparaj based his message on Zechariah 4: 10 and exhorted the people to remember the early day when God worked so wonderfully and mysteriously among our forefathers.

To commemorate the Triple Jubilee and as a token of gratitude to all the blessings they have received, the North Kerala Diocese stands committed to starting a new mission field with a lakh of rupees to begin with. The fund is being realised through Church and individual contributions

Let us hold aloft the torch the missionaries lighted for us. Let us keep it ablaze all the time. Let us rededicate ourselves to the cause of spreading the Gospel.

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Mrs. Indira Gandhi

End of an Era

It is difficult to write about Mrs. Indira Gandhi only because there is so much to write about her. She was not only the most remarkable woman of our times but also one of the greatest pragmatic leaders of India and the world.

The only child of Jawaharlal Nehru and Kamala Nehru, Indira Priyadarshini was born on November 19, 1917, but few were the comforts she drew as a fresh shoot of a great family tree. Rare were the occasions when parents and grandparents were not in jail. No games ; no parties and, as someone has put it, it was her lonely childhood made her what she was ; the uncrowned "Empress of India" for most of two decades.

Rude interruptions in her education saw her through Vishwabharati, Shantiniketan to a Swiss school, Somerville College, Oxford. But the lapses were more than made up by the series to letters from father to daughter, later published as Glimpses of World History. In one such letter Nehru wrote : "Reading history is good. However, it is better to help making history." How prophetic the words were ! Nehru knew her nerve ; her razor-sharp intellect ; her cool and practical judgment ; her survival instinct ; her superhuman energy. And he knew what mattered most for free India : if a job had to be done—whatever the cost—whatever the stakes—Indira Gandhi would do it.

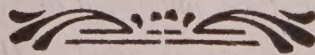
In the political arena Mrs. Gandhi had been more successful than her illustrious father because once she had decided on a course of action she moved like lightning. In 1969 she captured the public imagination not as Jawaharlal Nehru's daughter but as Prime Minister Indira Gandhi, determined to fight vested interests and safeguard the interests of the minorities.

In her conduct of government she approached the people directly and found ready response. She sought out experts and intellectuals directly for advice and thereby giving them access to the centres of power. Within eight years of her becoming Prime Minister, Mrs. Gandhi forced India's entry into the exclusive club of nuclear nations. In foreign policy, Mrs. Gandhi has repeatedly upheld Indian pride and the national honours by standing up to the super powers not as a David challenging a Goliath but as a meeting of equals.

She stood by the poor not for the sake of expediency but because she had to fulfill a mission in her life. Her early heroine was Joan of Arc and she imagined herself "being perpetually burnt at the stakes." Maturing with the years, this childhood fantasy took concrete shape in the form of her determination to carry out her task, even at the cost—as it was proved, of her life.

A statesman of outstanding calibre and her maturity as a leader who believed and fought for secularism was acclaimed by the leaders all over. Leonard Brezhnev, the late Soviet President was so deeply appreciative of her uprightness that he used to refer to her as "the great lady". It is because of the implicit mutual trust between these two leaders that the 20-year treaty of peace and friendship was concluded between the Soviet Union and India. But so effective was her policy of equidistance that the western countries never wrote off India as a Soviet satellite. The U.S. President Ronald Reagan was charmed by her presence. Mrs. Margaret Thatcher, the British Prime Minister, regarded her as a personal friend. Western nations saw her as an abiding symbol of solidarity in Asia. Peace was the cornerstone of her diplomacy. International cooperation was the bedrock of her foreign policy. Last year, when she assumed the leadership of the Non-Aligned Movement (NAM), Fidel Castro, the outgoing chairman of the NAM, told the world that Mrs. Gandhi was a "permanent source of inspiration for the toiling masses of the world." Indeed it was a rich tribute paid to her.

—Dass Babu



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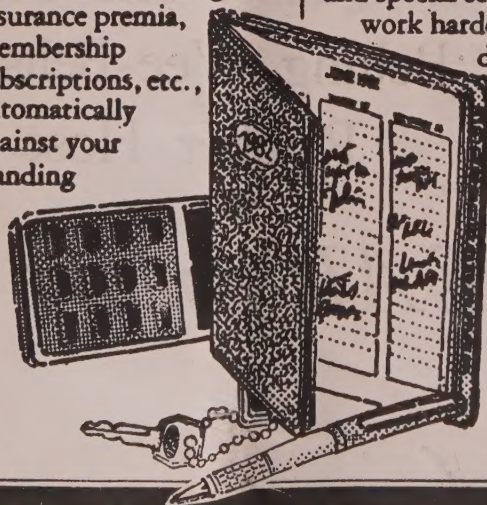
Prompt, comprehensive replies to correspondence/queries



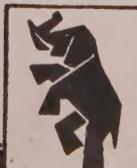
Regular payments of fixed amounts, e.g., insurance premia, membership subscriptions, recurring deposits, etc., against your standing instructions



Investment counselling on savings plans, safe custody facilities for documents, shares and other valuables



Grindlays — Professionals in banking



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